

THE

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# SHEKEL



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**January - February 2004**

**EDWARD SCHUMAN, EDITOR**

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

## **Annual Membership fees:**

U.S., Canada and Mexico \$18. - Foreign \$25.- Life \$300.

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## President's Message

By Mel Wacks

First I want to wish all of our members and their families a Happy, Healthy, Peaceful and Prosperous New Year.

I know that experts say that a hobby is good for your mental and physical health. But I have just made an important discovery - membership in AINA is good for marriages as well! In recent weeks board members have celebrated significant anniversaries - 70th for Julius and Florence Turoff, 55th for Ed and Florence Schuman, 50th for JJ and Lydia Van Grover, 40th for Mel and Esther Wacks.

In order to improve AINA's New Issues Service, in the future it will be handled directly by the Israel Government Coins and Medals Corporation. You will send your order to Israel in a postage pre-paid envelope. This will greatly speed up delivery and reduce costs by eliminating duplicate mailings. Every time you make a purchase, you will be supporting both Israel and the American Israel Numismatic Association. **Please note** that if you haven't placed an order in the last two years, you will no longer be sent the New Issue offerings unless you write to us and request them.

Israel's coins are always beautiful and/or historic, but there are additional reasons for you to seriously consider adding the new Architecture and Design coins to your collection. The proof silver version is the first colored coin in the history of Israeli numismatics - with a blue triangle, yellow circle and red square as part of the design on both sides! And the proof gold version has the smallest mintage of any Israeli gold coin (only 555 pieces) - even smaller than the fabled Bank proof that currently retails for as much as \$3,000 or more.

Happy Collecting,



## The Editor's Page

By Edward Schuman



We must give our sincerest appreciation to the work our volunteer treasurer has been doing for our organization. Aside from her regular household tasks, and taking care of your editor (no easy task), the burden of work falls upon her shoulders especially this time of the year when the dues notices must be mailed.

Of course I assist the best I can and am in charge of sealing the envelopes, pasting on the correct postage, depositing the mail in the box, and updating the computer entry records. She works at her desk long hours into the night. It is not an easy job to say the least and I just wanted the membership to know that the organization does not run on air, but operates because of the efforts of a few.

This issue has been put together using mostly articles accumulated over the past years which have not been published. Very few contributors write regularly for the SHEKEL, but I must mention Shmuel Aviezer, formerly with the Bank of Israel Currency Department, as one of the most dedicated of all contributors. In his new article "Israeli Coins Minted All Over the World", the time and research that went into this is mind boggling.

As Russia had the largest Jewish population in the world at one time, it is needless to say there is a lot of Jewish history in its cities. Three of them are explored in this issue, all illustrated with recently minted Russian coins. We will return to the cities which issued Russian Jewish Paper Money in the next issue.

Florence and I want to wish all our members a Very Happy and Healthy New Year.

ED



# The Coinage of Private Templer Firms

By Ady Bar-Tov

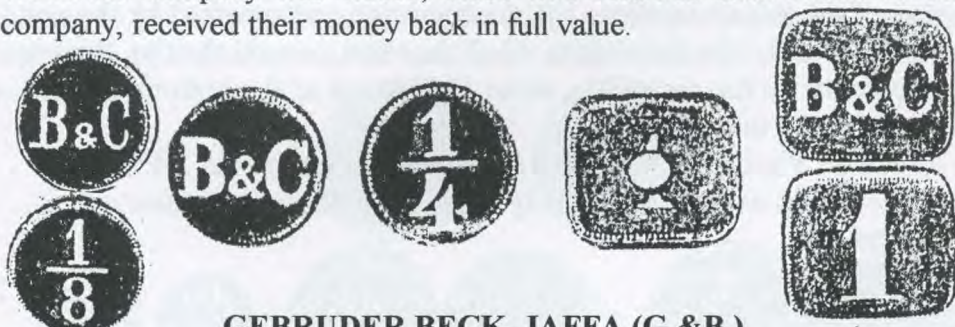
There were four private companies owned by Templer members, who issued metal tokens in Palestine because of the lack of small change necessary in the transactions of business. These firms were . Breisch & Co., Jaffa, B. Gebruder Beck, Jaffa, The Jerusalem Hotel, Jaffa and D. J. Pross, Haifa

## BREISCH & CO., JAFFA ( B&C )

Breisch & Company was a large general merchandise firm in Jaffa. Its activity concerned the import of goods and commerce. The company employed Arab laborers and had to pay them their daily or weekly wages. For paying these, there was a need for small change which was in shortage. As the Arabs refused to receive any paper payment, the company had no choice but to issue its own money, the metal tokens.

Breisch & Co. struck metal tokens, in the following denominations: 1/8, 1/4, 1/2 and 1 Piaster. We don't know for certain where they were struck, but most probably in Wurttemberg. Germany, some time in the late eighties of the 19th century.

The small denominations 1/8 and 1/4 had a round shape, and the two others had a rectangular one, with angular corners. The denomination 1/2 was a token of 1 Piaster with a hole in the center. All the tokens were rim pearly on both sides. The initials B&C were struck on the obverse, and the denomination figures on the reverse. There were two different issues: The first one of brass and the other one, struck after several years in copper, except the denomination 1/2 which hasn't yet been discovered. When the company was closed, those who returned such tokens to the company, received their money back in full value.



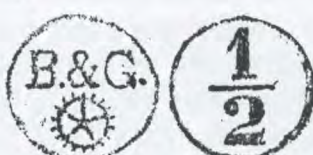
## GEBRUDER BECK, JAFFA (G.&B.)

Close to the office of Breisch & Co., in Budrus Street today, Jerusalem Blvd., Jaffa, was the office of another large commercial firm: Gebruder Beck (Beck Brothers). The brothers owned a mechanical



carpentry firm, in which they also built wagons. They first issued a three denomination series of tokens: 1/4, 1/2 and 1, without any unit value. We know that the unit value could not be other than the Ottoman Piaster. The denominations 1/4 and 1/2, have an angular shape. The 1 has a rectangular shape with angular comers, and looks almost the same as the 1 of B&C, but with the initials B.&G. and the additional cogwheel emblem on the obverse. The denomination 1/2, differs from the B&C 1/2, by being angular instead of rectangular. The 1, differs from B.&G. 1/4 and 1/2 by carrying the initials G.&B. instead of B.&G.

There were two issues: one of brass and the other one of copper, and were issued in different unknown times. The tokens were used as in B&C, to pay the daily or weekly wages of the Arab laborers who refused to receive any kind of paper token or paper money. It is believed that the G.&B tokens were issued at the same time as those of B&C, and were used in cooperation by the two firms.



### JERUSALEM HOTEL, JAFFA

The Jerusalem Hotel" was owned by E. Hardegg, the son of G.D. Hardegg, Christoph Hoffinan's assistant and later on his disputant. In the early eighties of the nineteenth century, this hotel, issued three brass tokens in the following denominations: 1/4, 1/2 and 1 Piaster, with Turkish permission and bringing guarantees. The tokens were used for commerce within the hotel and also to pay the wages of the employees.

The tokens had a round shape, pearled rims and different sizes. The reverse of the tokens mentions the denomination accompanied by the unit name: PIASTER. On the obverse of all the types, around the rim, there is an inscription: In the center, the name JAFFA and at the bottom, a letter, according to the following list:

A on the 1 Piaster      B on the 1/2 Piaster      N on the 1/4 Piaster

The tokens were in use not only in Jaffa, but also in Jerusalem.





## JOHANNES PROSS, HAIFA

Johannes Pross was one of the original Templers who settled in the German Colony in Haifa in 1870. He built his home on the corner of Hameginim and Ha'carmel Blvd., (Ben Gurion Blvd. today), in downtown Haifa. Towards the end of the 19th century he began to open lodges. The first lodge, with a combination of a bar-restaurant, was opened in his own home. In 1892, he opened another lodge-bar-restaurant on the Mount of Carmel, which became a meeting place for the high ranking officials of the Turkish administration, the Baron Rothchild's Palestine Jewish Colonization Association (JCA) officials, the Baron Hirsch's-Jewish Colonization Association (JCA) officials and the local intellectuals.

The lodge lasted in this form till World War I. The building was sold to the Rothchilds and was called "Beith Rothchild" (The Rothchild's House), till today.

Mr. J. Pross was not interned by the British government before World War II and was not deported to Australia with other German citizens. He continued to run the lodge and the restaurant - bar in downtown Haifa till his death. Since then and up to the end of the British Mandate in 1948, his sons continued to run the place serving the officers of the British Army. After the establishing of the State of Israel, the building became a coffee shop which served the soldiers of the Jewish army. Today, it is no longer a coffee shop or restaurant, but a private electrical store.

Until today, we know of only one variety of token, struck in aluminum, with the denomination 20, and without a unit value. As the token reads Syrien, the late Mrs. Sylvia Haffner, who wrote the first catalog on Israel Coins, presumed that it was issued during the Ottoman rule, when the nomenclature Palestine did not exist and the area was generally known as "Southern Syria". Hence, the unit of value is probably the Turkish Para. The tokens were supposed to be a substitute for small change, to be used by the guests of the lodge or the restaurant-bar, but the exact use of the tokens is still unknown. Other denominations may have existed.



All of these tokens are considerably rare and eagerly collected by Judaica collectors. The smaller denominations are much rarer than the larger ones



# Israeli Coins Minted All Over the World

By Shmuel Aviezer

## Circulation Coins (1)

The first circulation coins of Israel, the 25 mils, was minted in a make-shift process by adapting a utensil-producing press, in Holon, central Israel, to strike coins. (See details in the "Shekel" issue of July-August '95). That was rather a naive attempt to gain immediate self-contentment in a yet unploughed field in the fledgling state and the results were obviously unsatisfying.

Therefore, it was clear that the large quantities of all denominations needed for circulation in the first years of the new state, established in May 1948, must be ordered abroad. Consequently, the British mints of I.C.I. and Birmingham were chosen to strike the coins of the Pruta series: 1 Pruta, 5 Pruta, 10 Pruta, 10 Pruta, 25 Pruta, 50 Pruta, 100 Pruta, 250 Pruta. The 500 Pruta coin was minted in Birmingham only. These coins bore the Hebrew date of 1949. A special version of the 100 Pruta coin, dated 1954, was struck at the Swiss mint in Bern.

With the institution of the Israel mint in Tel Aviv in 1954, further quantities of the coins have been minted there bearing the date 1954 and after.

When the Agora series replaced the Pruta series in 1960, initial bulk quantities were still ordered from the I.C.I. mint in Britain, but the main supply was thereafter made by the Tel Aviv mint. Supplementary quantities were provided by the Swiss mint in Bern and the Canadian mint. Uninterrupted flow of the coins continued after moving the Israel mint from Tel Aviv to Jerusalem in 1966.

When the 5-Pound-coin was first issued in 1978, the first batch-of the quantities was ordered from the Australian mint in Canberra. With the decision in late 1977 to implement the 1969-Law, introducing the sheqel as the official currency of Israel, the government ruled that the preparations for the changeover are made in secret to avoid public apprehension about an unfounded ulterior motive of such a move. As a result, the first large quantities of the new coins were all partly designed and fully minted in foreign mints with which former relations have already been established.

These were the Canadian mint in Winnipeg (1 New Agora, 5 New Agorot and later, 10 Sheqalim); Bern, Switzerland (1/2 Sheqel, 1 Sheqel); Paris, France (1 Sheqel).

After lifting the curtain of secrecy, in February 1980, further quantities were minted in Stuttgart, Germany: 5 and 10 New Agorot;



Santiago, Chile: 5 Sheqalim. Meanwhile, the Jerusalem mint maintained continuity by concurrently supplying the denominations 10 New Agorot to 100 Sheqalim.

It is to be noted that the Jerusalem mint put a good job in producing the special issues of the Hanukka versions of two denominations, namely 10 Sheqalim and 100 Sheqalim in the years 1983 and 1984.

Other versions of denominations portraying personalities were minted in Bern (depicting Theodore Herzl, 10 Sheqalim, 1984), in Paris (depicting David Ben-Gurion, 50 Sheqalim, 1985 and Zeev Jabotinsky, 100 Sheqalim, 1985).

Now again, the Israeli Government and the Bank of Israel reached the conclusion that the soaring inflation in Israel, which has ascended to a 400 percent yearly high in mid-1985, necessitates a changeover of the currency system by deleting three zeroes from the banknote denominations and thereby producing an adjusted coin structure. As the process was again prepared secretly, the initial basic quantities were again entrusted to mints with established bonds.

The orders were divided as follows: Paris (one Agora, 5 Agorot, 1/2 New Sheqel), Stuttgart (10 Agorot, and later 5 New Sheqalim), and Bern (one New Sheqel).

Departing from this point, the flow of supply has been secured by ordering the new quantities of coins by enlarging the number of eligible international mints and choosing there from, through direct tenders, the best conditions of supply. The Jerusalem mint, though maintaining a regular flow of coins, including the special issues of Hanukka and 40th anniversary of Israel, was unable to cope with large quantities apart from delays in delivery and yet-to-be-desired level of quality. It was finally closed and the last coins produced there bore the date 1992.

The closure of the Jerusalem mint emphasized the importance of fomenting relationships with foreign mints so that the provision of circulation coins goes uninterrupted. As a result, from the year 1985, when the New Sheqel was first introduced, up to the year 2000, the last year of this survey, the under-mentioned mints have produced for Israel circulation coins of different denominations and varied quantities as formulated in the relevant tenders:

Athens (Greece), Bern (Switzerland), Canberra (Australia), Kongsberg (Norway), Munich (Germany), Ottawa (Canada), Paris (France), Pretoria (South Africa), Santiago (Chile), Seoul (South Korea), Singapore (Singapore), Stuttgart (Germany), Utrecht (Holland) and Vantaa (Finland).

What a range of globe-trotting, eh!



## **Commemorative Coins (2)**

Towards the 10th Independence Day of Israel, in May 1958, it was thought that, among the varied celebrations of this event, the issue of a commemorative coins, the first of its kind in Israel, would contribute to redound the magnificence of this anniversary apart from creating a source of income that would substantially cover the cost of the planned celebrations.

As so, the first commemorative coin, the Menorah, was issued in silver, dated 1958. The facilities of striking such a coin in Israel were evidently inadequate and therefore it was minted at the Dutch mint in Utrecht.

### **a) Independence Day Coins**

From now on, and with the decision to continue issuing commemorative coins on Independence Day, producing such coins was for many years entrusted with one of three European mints: Utrecht (Holland), Bern (Switzerland) and Rome (Italy). A nice try was made in 1969 to order the Brilliant uncirculated version of the "Shalom" commemorative coin with the workshop of Messrs. Kretchmer and Sons in Jerusalem. Simultaneously, the Gold version of the coin was ordered through the Utrecht mint and a B. U. version and the Proof category were produced by the San Francisco mint.

A first serious attempt to strike commemorative coins in the Israel mint in Jerusalem was with the Science-based industry coin in 1971. The Israeli mint continued to supply Independence Day commemorative coins until 1979, when it was concluded that the quality and delivery times have not ameliorated to meet international standards and therefore no more such coins were minted there.

Up to the year 2000, the last year of the survey, Independence Day coins, in the categories of Brilliant Uncirculated (B.U.), Proof and Gold, were minted in one or more of the following mints:

Bern (Switzerland), Munich (Germany), Ottawa (Canada), Paris (France) Pretoria (South Africa), Stuttgart (Germany), Utrecht (Holland).

### **b) Hanukka coins**

This category of commemorative coins was initiated in 1958 and continued until 1963. After an interval, it was re-issued in 1972 and then uninterruptedly minted until 1990, when it was decided that the subject has been exhausted and new series need to replace it. The familiar mints of Bern, Utrecht, Jerusalem, Ottawa, Paris, Munich individually participated



in producing the Hanukka coins, with one exception: The Persian Lamp coin of 1989 was struck at the Madrid (Spain) mint.

### **c) Judaica Art Coins**

Issued between the years 1991-1993 they were produced in Stuttgart, Paris and Utrecht.

### **d) Biblical Art Coins**

Again, the mints of Ottawa, Utrecht, Stuttgart separately minted these coins in the years 1994-2000.

### **e) Sites in the Holyland Coins**

This series was started in 1982 and was discontinued in 1990. The mints participating individually in striking this series were: Munich, Paris, Bern, Stuttgart and Ottawa.

### **f) Biblical Flora and Fauna Coins**

Issued between the years 1991 and 2000, they were minted in Ottawa, Utrecht, Stuttgart, Paris and, for the first time, Vantaa (Finland).

### **g) Special Issues These include:**

- 1) Half sheqel Purim coins (1961-1962) Utrecht
- 2) Redemption of the first born coins. Jerusalem & (1970-1971) B.U. and proof San Francisco
- 3) Weizman (1962) gold Bern
- 4) Bank of Israel (1964) gold Bern 5) Victory (1967) gold Bern +-proof Kretchmer
- 6) Let my people go (1970) gold Bern
- 7) David Ben-Gurion (1974) gold & proof Bern BU Jerusalem
- 8) Zeev Jabotinsky (1980) Ottawa
- 9) The ship of Oniyahu (1985) Stuttgart
- 10) Paraplegic Olympic Games (1992) gold Utrecht
- 11) B'nei B'rith (1992) gold & BU Utrecht proof Stuttgart
- 12) Revolt and Heroism (1993) Utrecht
- 13) Israel-Jordan Peace Treaty (1995) gold & proof Ottawa BU Budapest (Hungary)
- 14) FAO 50th Anniversary (1995) Vantaa (Finland)
- 15) Victory over Nazi Germany (1995) Kongsberg (Norway)
- 16) Port of Caesarea (1995), BU & proof Stuttgart gold Ottawa
- 17) Rabin (1996), BU & proof Utrecht gold Vienna (Austria)
- 18) The year 2000 (1999) Utrecht



## **h) Mint Sets**

### **1) Regular mintsets**

bearing a tiny Star of David mintmark.

First issued in 1971 and minted in Jerusalem up to 1979. The last issue dated 1980, was produced in nickel and struck in Bern.

### **2) Piefort sets**

These sets were struck on blanks of double thickness compared with the usual coins. They all bore a tiny Star of David mintmark. They were minted in foreign mints because of their specific characters. These mints were: Bern, Rome, Munich, Paris, Stuttgart, Utrecht and Oslo (Norway). The issue of these sets started in 1981 and persevered throughout the year 2000.

### **3) Hanukka sets**

The coins of these sets carried a tiny Hanukka candelabrum and was comprised of circulation coins in the denominations of 5 Agorot to 5 Sheqalim in addition of a 12-sided NIS 1/2 special coin, the theme side of which has depicted candelabra, which had appeared on past coins of the Hanukka series.

Departing from the year 1996, the NIS 10 was added to the set. These sets, issued between the years 1994 and 2000 were all minted in Utrecht, Holland.



## **ADDENDUM**

It has been brought to the editor's attention that in the article about Carl Lutz published in the September-October issue of the SHEKEL, there was an unintentional omission. The name of the engraver of the Lutz medal was omitted. Alex Shagin was the designer of the portrait on the obverse side.



# Tiberias

by Jacqueline Schaalje

Tiberias has more than beaches or stifling summer heat. Just off Lake Galilee, there are rich archaeological remains and the graves of many famous rabbis, testifying to the city's glory as the once capital of Jewish learning. Rather uniquely, this is an ancient city without pre-historical remains.

Tiberias was planned, founded between the year 17 and 20 by Herod Antipas, the son of King Herod. Probably Antipas wanted to emulate his father, who also had a particular fondness for creating new cities out of nothing, for instance Ceasarea. Tiberias was named after the Roman emperor, Antipas' overlord (the Romans indirectly ruled Israel around this time). The new city replaced Sepphoris as the capital of Galilee.

As the new town of Tiberias was created on the location of a cemetery, no-one was interested in living there, so people were forced to do so by Antipas. Jews soon formed the majority. The Tiberian Jews did not resist the Romans in the Jewish Wars. Because of this they were spared. After the destruction of the Temple in 70 B.C.E., Jews from the defeated Judea migrated northwards. The Galilee became thereafter the Jewish center of Israel.

After the Second Jewish War, Tiberias attracted the finest Jewish scholars who made it a flowering spiritual study center. Rabbi Judah the Nasi, the compiler of the Mishna, moved to Tiberias from Sepphoris. Also the Sanhedrin moved there, the Jewish high court. Rabbi Johanan ben Nappaha, one of Nasi's last disciples, founded the rabbinic school in 235. Ben Nappaha in his turn laid the foundations for the Jerusalem Talmud.

By 535 Tiberias had been conquered by the Moslems, and continued as the capital of the northern part of Israel. It became a prosperous mixed Jewish, Moslem and Christian city. But in the 11th century disaster struck. An earthquake damaged Tiberias in 1033. Towards the end of the century the Crusaders conquered Galilee, and destroyed Tiberias.

In 1998 a treasure unexpectedly turned up, which may serve as a possible illustration of the advent of the Crusaders, and shines some light on what life in Tiberias looked like at this time. A huge metal treasure was discovered in three buried large storage jars. All in all there were 1000 rare objects; candelabras, lamp-stands, scissors, bowls with ancient Arabic writing and 58 Byzantine coins. Archaeologists think the hoard may have been of an artisan who had hid his money and stock when he heard warnings about a Crusader invasion. The Crusaders did not rule Tiberias



for long. They were ousted by Saladin in 1187. In the ensuing battle of Hattin, the Crusaders lost their Latin Kingdom of Jerusalem.

In 1562 Suleiman the Magnificent had an idea to restore the city again to its Jewish citizens. He granted the city to Joseph ha-Nasi, a Portuguese Jew. Joseph set out to revive Tiberias by starting a silk industry, which his mother-in-law financed. He also re-walled the town. But his project failed. The city only became prominent again when a Bedouin sheik re-walled the city once more in the 18th century and singly dominated Tiberias from his private citadel - this to the fury of the ruling Ottomans. Finally el-Omar, the Bedouin, was assassinated, and his fortress crumbled down in the earthquake of 1837. This is today the location of the Donna Gracia restaurant named after the mother-in-law of Joseph ha-Nasi!.

Finally the city became alive again with the influx of the First Aliyah at the end of the 19th century, and Tiberias has since expanded.

The archaeological remains of Tiberias are mainly found south of the center. This was the original location of Roman and Byzantine Tiberias. The graves are found of Rabbi Yohanan ben Zakkai, Rabbi Eliezer ben Hyrcanus and Rabbi Moses ben Maimon (12th century), also known as the Rambam or Maimonides. A little bit higher on the hillside a white dome stands over the cave-tomb of Rabbi Akiva, who was executed by the Romans in the Second Jewish War. About 100 meters to the south-west, there is a Roman bath-house dated to the 4th century. This was still in use after 800 years. A roof covers it to protect the coloring of the floor mosaics, which are enhanced by depictions of fowl and fish and other animals.

The mountain that dominates Tiberias is called after Berenice, the great-granddaughter of King Herod. She lived in Tiberias with her brother Agrippa II, who was the governor of the Galilee. According to the Jewish historian Josephus Flavius Herod Antipas built a gold-roofed palace, but this has never been found. The ruins on the summit were duly examined by archaeologists, but they proved to have been of a church. Before the summit, under the caves, are the remains of a large public building. This is believed to be the Great Study House of Rabbi Yohanan ben Nappaha, in which he and his scholars would have prepared the Gemarah, which would ultimately lead to the closing of the Jerusalem Talmud. Apart from the correct dating of the building, which was in use from the 3rd to the 8th century, nothing indicates the presence of Jewish sages. The only decorations are three squares in the white mosaic courtyard, filled with red triangles. There is also a pool opposite the double entrance to the building, with two pairs of steps. On the slope there is a theatre from the 2nd and 3rd century, and an aqueduct which led spring water from the Galilee



mountains to the center of the city. As most of ancient Tiberias remains still un-excavated, already planned future digs will bring more information and understanding.

The Tiberias State Medal was issued in 1965 within the series of Israel cities that had issued coins in ancient times.

The obverse presents a stylized representation of a fisherman and a girl. The fish and the fruit representing the source of livelihood in Tiberias and in the Ginossar Valley. Near the sea an ancient building and in the background the hills of the Galilee, The name of the city "Tiberias" in Hebrew above and in English below.

The reverse shows in the center, a replica of a coin minted in 101 CE during the reign of Trajan II. It depicts Hygieia, the goddess of health, who holds a bowl and serpent and is seated upon a rock whence the hot springs gush. Around Hygieia, the inscription, "Tiberi Claudii, year 81 ". On the rim, the inscription, "Coin of Tiberias" 3861 in Hebrew above and in English 101 CE.

The designer of the obverse is Mordechai Gumpel. The reverse side was designed by Alex Berlyne





# KEREN HAYESOD

Keren Hayesod is the name of the financial arm of the World Zionist Organization. It was founded at the Zionist conference held in London in July 1920 and was registered on March 23, 1921, as a British limited company. Its members, limited to no more than 50, together with the chairman of the board of directors, were chosen by the executive of the Zionist organization.

Among the founders of Keren Hayesod were Chaim Weizmann, Aharon Barth, and Isaac Naidich. The first directors were Berthold Feiwel (also managing director), George Halpern, Vladimir Jabotinsky (also director of propaganda), Shelomoh Kaplansky, Shemaryahu Levin, Isaac Naidich, Israel M. Sieff (later Lord Sieff) and Hillel Zlatapolsky.

Two basic views were expressed on the problem of how the World Zionist Organization should finance its work in Palestine after the important political gains made at the end of World War I. One group favored the establishment of a company run on banking lines to promote undertakings solely on a business basis. The other emphasized the need to preserve the pioneering character of the Zionist effort by mobilizing national capital through donations from the Jewish masses. There was also a proposal, which won little support, to float a national loan.

The conference adopted a compromise combining the first and second proposals. The Keren Hayesod was to appeal to Zionists and non-Zionists alike for funds to finance on a nonprofit basis immigration and colonization in Palestine in order to lay the foundations of the Jewish National Home, as well as to encourage business enterprise in close cooperation with private capital. Contributions were to constitute an annual voluntary tax, with a certain minimum level.

The head office was in London until 1926 when it was transferred to Jerusalem. Keren Hayesod continues to be the main instrument for financing the Zionist budget. From 1925, the fund operated in the United States as the United Palestine Appeal, which was a partnership of Keren Hayesod and the Jewish National Fund, which combined in 1939 with the American Jewish Joint Distribution Committee and the National Refugee Service to form the United Jewish Appeal.

The UJA operates in the United States, while the Keren Hayesod head office in Jerusalem coordinates operations in 69 other countries including the State of Israel, where it is a joint fund of the Keren Hayesod and J.N.F. The Keren Hayesod has cooperated with the Jewish National Fund, Youth Aliyah, constructive funds associated with Zionist parties, and other



officially Zionist-connected institutions. In 1956 it was incorporated in Israel under the Keren Hayesod Law adopted by the Knesset.

Keren Hayesod and the United Jewish Appeal in the United States are based mainly on the work of volunteers. In almost every country with a Jewish population there is a central committee to collect contributions. There is also a committee in each city with a large Jewish community, as well as divisions for business, trade, professional, and women's groups. In Belgium and Switzerland there are central committees for each language section of the population.

The chairman of Keren Hayesod is responsible for its operations in all countries except the United States. There are departments for Latin America, the English speaking countries, and Europe, as well as for special projects in Israel, wills and legacies, information, reception of guests, administration and finance.

Funds collected through the Keren Hayesod United Israel Appeal (the second half of the name was adopted in 1948 to cover united operations of primary Zionist funds) have helped to establish and develop 820 villages and towns in Israel since 1921, and to help finance such important enterprises as the General Mortgage Bank, Israel Land Development Corporation, Mekorot Water Company, Rassco (Rural and Suburban Settlement Company), Solel Boneh (the Histadrut's building and contracting company), the Palestine (Israel) Electric Corporation, the Palestine Potash Works (Dead Sea Works), the Anglo-Palestine Bank (now Bank Leumi), Amidar Housing Corporation, Zim Navigation Company, El Al Airlines, and many others.

The emergency campaign initiated just before the Six-Day War, 1967, increased twelvefold Keren Hayesod's normal annual income from countries other than the United States. This was achieved by an increase in both the size of individual contributions and the number of donors, which rose from 200,000 to 400,000. In the early 1990s Keren Hayesod achieved unprecedented results from its fund-raising campaigns in 47 countries (and 90 cities) on five continents. With no increase in staff, and citing both the Exodus of Russian Jews to Israel and above all the Gulf War and Scud attacks on Israel, it was able to raise in 1990/91 some quarter of a billion dollars of which 201 million were transferred to the Jewish Agency, mainly for immigration and absorption purposes.

The massive flow of Russian Jews to Israel, coupled with the dramatic rescue of Ethiopian Jews in Operation Solomon (May 1991), captured the imagination of the contributors and their leaders were able to capitalize on tens of thousands of volunteers, recruited and trained over the years by



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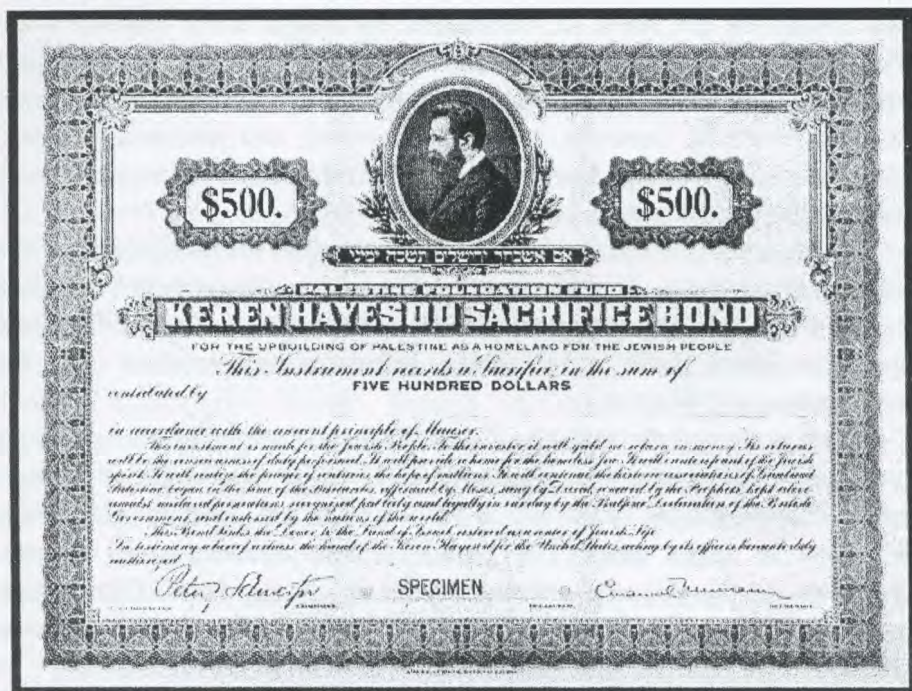
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Keren Hayesod staff from Jerusalem, and its many emissaries overseas. In the countries where it operates, Keren Hayesod continues to be a major link between Israel and the Diaspora.



1922 Palestine Foundation Fund "Keren Hayesod Sacrifice Bond, Specimen  
This bond was to be issued in the amount of \$500 "For the Upbuilding of Palestine  
as a Homeland for the Jewish People."

State Medals issued for the 50<sup>th</sup> and 60<sup>th</sup> Anniversary of the Keren Hayesod





## Portrait of a Lady

*"Whoever seeks to tell the noble actions and the rare virtues of Dona Gracia must write volumes if he desires to do her justice." Rabbi Isaac Abuhav - 16<sup>th</sup> Century sage.*

Tiberias is synonymous with the Sea of Galilee, hot springs, and Jewish sages and is also the place in Israel to tell a fine old story - the story of a Jewish leader who defined the meaning of the term. A long and winding historical and geographical road links Dona Gracia with Tiberias, Israel. She was born in Lisbon, Portugal, in 1510, in the period of the Inquisition. Her family, like many others, escaped the wrath of the authorities by living outwardly as Christians while secretly holding on to their Jewish faith and customs.

Dona Gracia, or Dona Beatrice de Luna, the Christian name she adopted for self-preservation, grew up surrounded by every comfort known to Lisbon high society. But the day came when the family discovered that not even their considerable wealth, gained from the lucrative trade in black pepper from the Far East, could keep them safe.

In 1536, they left Lisbon and settled in Antwerp. By now, Dona Gracia was married to another secret Jew, banking giant Francisco Mendes-Nasi. After a few short years, Francisco died, leaving her with her only child, a daughter named Reyna. Gracia stepped capably into her late husband's shoes, managing his empire with business acumen that included the charming of nobles and kings. She used her ever-increasing wealth and connections to save the lives of hundreds of Jews by helping them flee the Inquisition. The Mendes banks bought up the property of Jewish refugees and gave them the fair market value when they settled in a new location.

For Dona Gracia, Antwerp was a stop on the way to the commercial center of the world in those days. In the city of Venice she gained renown as a shipping magnate. She owned 300 ships, an astonishing number even in modern terms. But internal intrigue nearly destroyed the family.

Dona Gracia's younger sister, feeling slighted by the way in which the family wealth was distributed, let slip that Venice's first lady of commerce was actually a secret Jew. Dona Gracia was arrested, together with the other secret Jews of Venice, and attempts were made to confiscate her vast holdings. It was only through the intervention of her sister's son, Juan Migueles, better known in Tiberias as Don Yosef Nasi, that disaster was averted. Don Yosef, through his own business dealings, had the ear of the



Turkish sultan and spoke to him of his wealthy aunt's troubles. The sultan promptly warned the Venetian authorities that anyone who harmed Dona Gracia would find his considerable influence stacked against them.

The family's Venetian period was over, and they left for Ferrara, a town in northern Italy. There, for the first time in her life, Dona Gracia was able to live openly as a Jew. She became an important patron of the city, and in her honor, the municipality issued a coin bearing her likeness.

She then spent periods in Ancona, where, angry about the burning of Jews at the stake, she single-handedly shut down the city's busy port, Rugosa, and the Greek city of Salonika. In 1553, after Turkey came under Muslim rule, she settled in Constantinople, along with a wave of Jewish refugees from across the Christian world. It is said that the sultan met the grand lady's ship. From her mansion on the Bosphorus, she ruled her economic empire with an iron hand, carefully considering the requests for loans or lucrative trade contracts made by Europe's nobility.

Her devotion to her people continued, and this is where Tiberias enters the Dona Gracia saga. In 1569, she received a franchise from Sultan Suleiman the Magnificent to establish an autonomous Jewish entity in the ancient city on the Sea of Galilee, which she proceeded to do with the help of her nephew and son-in-law, Don Yosef Nasi. Tiberias had been in ruins since Suleiman had conquered it.

Don Yosef sent his chief builder, Yosef Ben Ardit, to the city to begin the work, and Suleiman instructed his local rulers to provide all of Ben Ardit's needs, even sending along some of his own experts to help with the project. No one expected the little city on the lake to be rebuilt any time soon. In fact, a document from those days states that a Jew of Safed, Reuben, "sold an object" to another Jew by the name of Simon. For reasons that are not made clear in the document, Reuben allowed Simon to pay him only "when the city of Tiberias rises from its ruins." Simon probably thought he had made a good deal with this clause...But when work on the walls of Tiberias began, courtesy of Dona Gracia and Don Yosef, Reuben had to request intercession by a famous Safed rabbi to convince Simon that the day had come to pay the money!

Word of the building project spread throughout the Jewish communities of the Mediterranean. The Jews of several communities in Italy began to make preparations to come to Tiberias and help rebuild it. Settlers moved to the city and its environs, cultivating orchards, raising mulberry trees to feed silkworms for a textile industry, and keeping bees. An Italian Christian traveler of the time, Pantaleao de Aveiro, wrote, "All the Jews of the land of Israel were filled with great joy, in the hope that the Messiah would soon arrive."



But in 1569, with the project only in its early stages, Dona Gracia died in Istanbul. She was 59 years old. The fortunes of the Mendes family, together with the status of Turkey's Jews, took a downward turn, and the Tiberias project became a barely remembered dream. It was not revived until the Abou-Lafie families renewed Jewish settlement in Tiberias in the early 19<sup>th</sup> century, thus fulfilling the dream of Donna Gracia and Don Yosef Nasi.



Portrait of Donna Gracia  
From the coin issued in her honor

The Dona Gracia Medal  
Circa 1550 by Pastorino



Seal of Joseph Abou-Lafie



Tiberias Israel State Medal



# EMMA LAZARUS

Although the American poet, Emma Lazarus (1849-1887), started writing verse at the age of 14 and attained an international reputation in her short lifetime, her high place in world literature resulted from a sonnet of fourteen lines she wrote for a fund-raising project in November of 1883. Emma Lazarus did not live to see her name and her sonnet engraved on a tablet within the pedestal of the Statue of Liberty nor did she ever know that of all her verse, these fourteen lines were destined for such immortal record -a permanent part of the great goddess with the torch who since 1886 has bid her welcome to millions of souls reaching American shores. Her sonnet, the poet James Russell Lowell wrote her, gave the statue a reason for being.

Emma Lazarus, who received her formal education from private tutors, showed her poetic taste and talent early. A collection of her "Poems and Translations," verses written between the ages of 14 and 17, appeared in New York in 1867. Many more poems and translations and works of prose were to follow before her untimely death at the age of 38. Her renderings of some of Heine's verse have been considered among the best in English. She became a correspondent and friend of some of the leading literary men of the age, including Emerson and Longfellow.

At her death, Robert Browning sent a message to The American Hebrew associating himself "with the admiration for the genius and love of the character of my lamented friend."

William James once wrote Emma Lazarus, "The power of playing with thought and language ...ought to be the overflowing of a life rich in other ways." The "overflowing" that gave the world the immortal lines of The New Colossus was born of Emma's experiences among the refugees from the devastating Russian pogroms. She had lived "as a shy and reticent girl, withdrawn from public affairs and surrounded by good books that stimulated her imagination and filled her with a sweet melancholy not unmingled with happiness. . ."

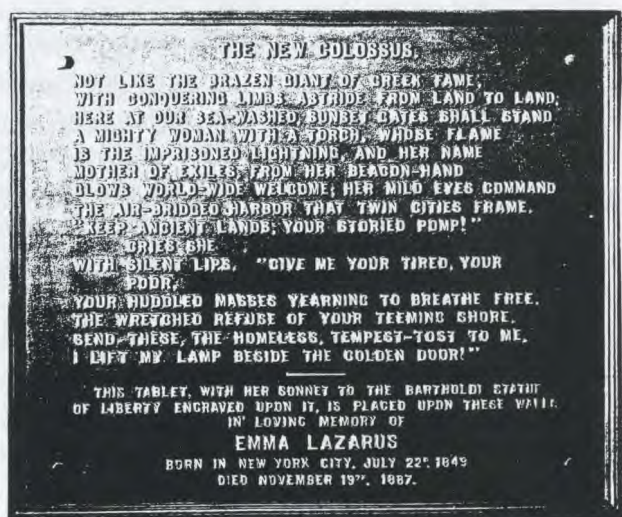
The suffering of her people shocked Emma out of her cloistered life. She threw herself into work of relief and rehabilitation and turned her inspired muse to inspiring others to action. She gave of her own money and time and energy and moved others to do the same. From her earlier classic and romantic themes she turned to become the poet of her people as she undertook their defense with a literary power and missionary zeal that belied her frail person. "I am all Israel's now. Till this cloud pass -I have no thought, no passion, no desire, save for my own people."



In 1883, a committee was attempting to raise funds to build the pedestal for the Statue of Liberty which was destined to reach New York Harbor in 1885. It was planned to hold an auction at which manuscripts of Longfellow, Walt Whitman, Bret Harte and Mark Twain would be offered. Emma was asked to contribute a work. At first she hesitated to write "to order." Then she sat down and put in 14 lines the "overflowing" of her feelings about the "huddled masses" of her people. The poet James Russell Lowell, at the time American Ambassador to England wrote her: "I liked your sonnet about the Statue better than I like the Statue itself. But your sonnet gives its subject a *raison d'être* which it wanted before quite as much as it wanted a pedestal."

Emma Lazarus yearned for the rebirth of her people as an independent nationality. In her lyric, *The Banner of the Jew*, she sought to stir her lethargic contemporaries:

.. "Oh for Jerusalem's trumpet now,  
To blow a blast of shattering power,  
To wake the sleepers high and low,  
And rouse them to the urgent hour!  
Oh deem not dead that martial fire,  
Say not the mystic flame is spent!  
With Moses' law and David's lyre,  
Your ancient strength remains unbent.  
Let but an Ezra rise anew,  
To lift the Banner of the Jew!"





## 10<sup>th</sup> Anniversary Medal of Rishon Le-Zion

The persecution of the Jews in Russia in 1881 did more than any other event to bring about the practical colonization of Palestine by Jews; certainly, it gave it the first impulse. At that time emigration began in earnest, and Russian-Jewish refugees migrated in masses. In nearly every Jewish center of Europe emigration committees were formed. The emigrants organized themselves into small communities, such as the 50 families from Kiev and Elizabethgrad and the "Am 'Olam" (Perpetual People), who migrated to the United States and founded colonies in Louisiana and Dakota; and the Biluits, who selected Palestine as their future dwelling-place.

The year 1882 witnessed the foundation of the first of the Russian-Jewish Agricultural Colonies in Palestine. As its name ("First in Zion") implies, this was the first permanent settlement established in Eretz Yisrael by Zionist immigrants. The settlement was founded by ten pioneers from Russia who managed to acquire 835 acres of land southeast of Tel Aviv and set up a village there. They were soon joined by about 100 other settlers. Inexperienced in agricultural methods and plagued by an acute shortage of water, these original settlers faced a grave crisis. They were saved by the efforts of Baron Edmund de Rothschild who contributed money for a well, provided for the upkeep of the families, and sent experts to help with their agricultural problems. Though the Baron's participation in the internal affairs of the town often caused uneasiness among some of the settlers, his assistance proved crucial. Rishon Le-Zion soon became well-known for its prosperous vineyards, wine cellars and citrus groves.

The chief products of the colony were wine and brandy, which then were exported to Egypt, Constantinople, Russia, Germany, and to the United States. Over a million and a half of vines had been planted. An enormous cellar was built, fitted with modern machinery and presses for the manufacture as well as the preservation of wine. Most of the grapevines planted had been imported from America, and grafted with French varieties, the vines being thus made unsusceptible to the attacks of the phylloxera.

Over 20,000 mulberry-trees, used in silkworm culture, as well as a large number of fruit-trees, such as the almond, fig, pomegranate, apple, and citron, thrived in the settlement. At the time the anniversary medal was issued, every family in the colony inhabited a stone dwelling, with a flower- and market-garden, and owned a horse and cart, together with at least one cow and some poultry. The colony supported a synagogue, a school, a



public bath, a nursery garden, a library, a town hall, and a hospital. The internal affairs of the community were administered by an elective committee of settlers

Next to the famous Samuel Beer medal given out at the 2nd Zionist congress in 1898, this is the most important medal ever issued in regards to a dream of a land for the Jewish people. The medal was probably issued in Russia in 1892 as a 10th year commemoration of the settlement. It is dated 1882 in Hebrew underneath the landscape scene.



The obverse has a view of the settlement. The Hebrew inscription translates: *A harbinger unto Zion will I give: Behold, behold them, and to Jerusalem a messenger of good tidings.* Isaiah 41:27. The reverse contain two archways with scenes of the Western Wall on the left and a sower on the right. The Hebrew inscription on the rim translates *If I forget thee, O Jerusalem, let my right hand forget her cunning.* Psalm 137:5. The Hebrew inscription above the arches translates *Oh that the salvation of Israel were come out of Zion!* Psalm 14:7

Rishon le-Zion was the site of many "firsts" in Erez Yisrael: the first Hebrew kindergarten and elementary school opened there in the 1880s, as did the country's first orchestra. The population of Rishon Le-Zion is 160,000 today.



# FREEMASONS

Freemasons are members of a secret society which developed from craftsmen's associations, originally consisting masons proper. From the 17th century the society existed mainly as a social organization and cultivated a tradition of doctrines, passwords, and symbols, a ritual which is supposed to derive from the building of the First Temple in Jerusalem. During the next decades the lodges spread, in Britain, France, Holland, Germany, and many other countries.

All the lodges regarded themselves as belonging to the same fraternity, and a Freemason appearing at any lodge with a certificate of membership was admitted to the work of the lodge and entitled to hospitality and help in case of need. The first paragraph of their constitution stated that anyone found to be true and honest, of whatever denomination or persuasion, was to be admitted. Thus, when a Jew asked for admission in 1732, one of the London lodges accepted him. The doors of the English lodges remained open to Jews in principle, although in practice there was some discrimination.

Masonic tolerance weakened as a result of attacks made on it by the traditional sectors of all religions, who feared its all-embracing intentions. In France the objections were swept away with the Revolution. Here Freemasonry became a kind of secular church in which Jews could participate freely. A Jewish lodge, L'Aurore Naissante, was founded in Frankfort, authorized in 1808 by the Grand Orient in Paris. These ventures, however, hardened the resistance of the indigenous lodges in German towns, and some Masonic fraternities introduced amended constitutions specifically excluding Jews. In the 1830s German intellectuals who were Freemasons protested against this exclusion, joined by Masons from Holland, England, France, and even by a lodge in New York, who resented the fact that their Jewish members were refused entrance to German lodges. The years of the 1848 Revolution swept away some of the paragraphs excluding Jews, and the Frankfort Jewish lodges were now acknowledged by their Christian counterparts.

Some Freemasons genuinely believed that confessing the Jewish faith was a disqualification for Freemasonry, which they regarded as a Christian institution, a view contested by those who adhered to the original English constitution and called themselves humanistic Freemasons. The struggle between the two trends continued during the 19th century.

Freemasons together with "Bolsheviks and Jews" were persecuted by the Nazis. The Nazis believed that Freemasonry was part of the "Jewish problem" and an independent idea with political power which ruled the press



and public opinion and started wars and revolutions. They believed that Freemasonry was helping Jews reach their goal of world domination. The lodges were forced to dissolve themselves in September 1935, and their property was confiscated.

According to its tradition, there were Masonic lodges in the Holy Land at the time of the erection of King Solomon's Temple. Lodges are known there from the middle of the 19th century. During the Ottoman regime, six lodges were established in the country. The first regular one was founded in Jerusalem in May 1873, under the jurisdiction of the Grand Lodge of Canada. In 1891 another was established in Jaffa under the National Grand Lodge of Egypt. During the years 1910–11 the Grand Lodge of Scotland founded three lodges. During the British mandatory regime, Freemasonry flourished under several jurisdictions, in the main those of the Grand Lodges of Palestine and of Scotland. In 1932, four lodges in Jerusalem, holding under the National Grand Lodge of Egypt, constituted themselves into the National Grand Lodge of Palestine. Later, three of other jurisdictions joined it.

With the establishment of the State of Israel, a number of changes occurred: the lodges holding under the Grand Lodge of England and one holding under the Grand Lodge of Scotland moved out of the area. The remaining lodges of foreign origin and the five holding under the German Symbolic Grand Lodge in Exile joined the National Grand Lodge of Palestine. The United Grand Lodge of the State of Israel was constituted in 1953 and since its consecration is the only sovereign grand lodge in Israel. In 1970 it consisted of 64 lodges, with some 3,500 active members drawn from all communities; Jews, Muslims, Christians, and Druze. The activities of the Grand Lodge and its several lodges include: a mutual insurance fund; the Masonic old age home at Nahariyyah; Masonic temples all over the country; and a museum and library.

The illustrated silver medal commemorates the 25<sup>th</sup> Anniversary of the founding of the Grand Lodge of the State of Israel.





# The Druze Community in Israel State Medal

The Druze are an independent religious community which has been in existence since the beginning of the eleventh century. The sect's religion is secret. Although it has a holy book of its own, it is not Islamic, Christian or Judaic. The Principal beliefs are monotheism and reincarnation. Accordingly, no conversions are allowed - either into or out the religion. The Druze are attached to their land and property. They are village and mountain dwellers.

The Druze harbor no national aspirations for their own state or country. Their rigid adherence to the rules of the clan patriarchs and their insistence on marriage only within the community, Druze who marry non-Druze women are physically expelled and excommunicated from Druze centers. Thus, they have maintained their historical exclusivity.

The Druze have transformed what was a religious community into something close to an ethnic entity, although the blood-line remains Arab. The sect split from Islam began at the beginning of the eleventh century, when its adherents migrated from Egypt to Lebanon. After only a single generation, they became established along the western slopes of Mount Hermon. From there they spread westward into Lebanon, mainly the Shouf Mountains, south into Galilee and Mount Carmel in Israel, and east into Syria.

Today, besides the 98,000 Druze in Israel, there are believed to be some 900,000 Druze in Syria, 400,000 in Lebanon, and a few small communities, originally Lebanese and Syrians. living today in the USA, Canada, South and Central America and Australia.

Israeli Druze live in seventeen villages - all in Galilee, except for two on Mount Carmel. All are situated high in the mountains - locations resulting naturally from the Druze policy of protective isolation. Of these villages, nine are entirely Druze and the remaining eight have mixed Druze and Arab, mainly Christian, populations. They strongly believe in co-existence between all religious, national and ethnic groups within the framework of one state and one flag.

Although there is a formal separation between religious and political leadership, the wise ones have traditionally wielded considerable political influence. The religion is fiercely monotheistic and includes an elaborate



doctrine of the reincarnation and transmigration of souls. It shares with Shia Islam the doctrine of practicing the art of dissimulation in hostile environments. In the past this practice meant seeming to worship in the manner of the conqueror or dominant group, without apostasy. In more recent times, some observers note, it has meant being loyal to the state in which they reside, including serving in its army.

Because the Druze religion was considered schismatic to Islam, even to Shia Islam, Druzes occasionally suffered discrimination and persecution at the hands of Muslims and, like other Middle Eastern dissidents, inhabited marginal or easily defensible areas, mountain slopes and inter mountain valleys. Because the Druzes have long enjoyed a reputation for military prowess and good soldiery, they have often not suffered discrimination or persecutions lightly or without responding in kind. Whether because of the desire to settle old scores, or because the doctrine of *taqiya* can be stretched in this direction.

Druzes have been remarkable in being a non-Jewish, Arabic-speaking group that has supported the Jewish state, both in the late Mandate period and since Israel's independence. Druze young men serve in the Israel Defense Forces and the paramilitary Border Police. About 175 Druzes have been killed in action, including a large proportion of that number in the 1982 invasion of Lebanon.

One of the most important Druze gathering sites is the tomb of Nebi Shu'eib - the prophet Jethro - at the Horns of Hittin, overlooking Lake Kinneret (Sea of Galilee). According to Druze tradition, Saladin had a dream on the eve of his battle against the Crusaders at this site, in which an angel promised him victory on condition that after the battle he gallop westward on his horse. Where the stallion would pull up, the angel promised, he would find the burial site of Nebi Sheuib. When the dream came true, the Druze built a tomb at the site, next to which is a rock bearing a footprint, believed to be that of Nebi Sheuib himself.

The State Medal obverse features a portrait of Sheikh Amin Tarif, revered leader of the Druze Community who recently passed away. The reverse shows the Druze star, and the Tomb of the Prophet Shuaib-Jethro.





# POLTAVA

Jews began to settle in the region during the early 17th century in the process of Jewish participation in the colonization of Ukraine. By 1610 there was a Jewish community in Berezan and within a few decades about a dozen Jewish communities were established in the district. The Jews engaged in commerce and the leasing of estates, flour mills, liquor distilleries, breweries, and inns. There was strong competition from Christian townsmen, and during the Chmielnicki massacres of 1648 these communities were among the first to be destroyed.

After the region came under Russian rule Jews were not permitted to live there until the first partition of Poland in 1772. Individual Jewish families, however, settled in various estates under the protection of their owners despite frequent expulsions by the authorities. After the first partition of Poland, Jewish settlement on the eastern bank of the river Dnieper was renewed, and by 1792 there were over 700 Jews in the region, most of whom lived on estates or in villages. In 1794 this region, which then formed part of the province of Yekaterinoslav, was incorporated within the Pale of Settlement. In 1803 there were 82 Jewish merchants and 2,030 Jews classed as townsmen living in the province of Poltava, which was formed in 1802. Their numbers increased as a result of large emigration from Lithuania and Belorussia, and were estimated at 84,000 in 1881. The census of 1897 recorded 111,417 Jews.

The Poltava community was one of the best organized and most progressive in Russia. It had ten synagogues. At the close of the 19th century the *talmud torah* was converted into a modern elementary school, when it was attended by 300 children who studied both religious and general subjects. There were also a girls' vocational school supported by the Jewish Colonization Association, a *yeshivah*, and 20 *hadarim*. The community's hospital and clinic provided free services, and there were an old age home and a loan bank. The Jewish library contained 8,000 volumes.

The influence of the Russian intelligentsia prevented the outbreak of pogroms in Poltava during both periods of revolutions in Russia in 1905 and 1917. There was a strong Zionist movement in Poltava which was one of the foremost centers of the Po'alei Zion movement in Russia. Several founders of this party were born in Poltava and began their activities there. About one-half of the Jews of the province of Poltava earned their livelihood from commerce in contrast to 38.5% in the whole of Russia, and about 30% were engaged in crafts and industry. Commerce was principally



conducted in grain and other agricultural produce. Although some Jews owned saw mills, brick-kilns, flour mills, alcohol distilleries, and other enterprises, the overwhelming majority of the workers in them were non-Jews.

During World War I thousands of refugees and Jews expelled from the battle zone arrived in the province of Poltava and found refuge in the Jewish communities. During the Civil War, the communities of the western section of the province suffered especially from pogroms by bands of Ukrainians and the "volunteer army" of A. I. Denikin. In 1926 there were approximately 93,000 Jews in the five districts Kremenchug, Lubny, Poltava, Priluki, Romny of the former territory of the province of Poltava.

Under the Soviet regime the fate of the community was the same as that of the rest of Russian Jewry. Until 1927 Poltava remained a center for printing of Jewish religious books, particularly siddurim and calendars. There is no information available on Jewish life in Poltava from the 1930s to the 1940s.

When the Germans entered the city in 1941 those Jews who did not succeed in escaping were put to death. In the late 1960s the Jewish population was estimated at 5,000. There was no synagogue, the remaining one having been closed down in 1959 by the militia who broke in, confiscated all religious articles, dispersed the congregation, and prohibited the holding of further gatherings. Subsequently Jews have prayed in private. There is a Jewish cemetery in Poltava. There are also two mass graves of Jewish martyrs murdered by the Nazis; one in which 13,000 bodies were buried, and in the other 7,000. The monuments there do not specify that all the victims were Jews.

In 2001 a series of commemorative coins were issued illustrating historic cities. The 5 ruble coin is of Poltava





# VITEBSK

Vitebsk is a Russian city situated on both banks of the Duna. It was probably founded before the tenth century, and is mentioned in Russian chronicles as early as 1021. Being included in the territory known as White Russia, it became a part of Lithuania in 1320, and about 1435 came into the possession of Casimir IV. This king restored many of its ancient privileges in 1441, particularly those concerning freedom of religious worship. Vitebsk suffered much in the wars between Lithuania, Poland, and Russia. Between 1502 and 1536 it was repeatedly pillaged by the different armies, and its commerce was greatly reduced. In 1654 after a siege of fourteen weeks the city was occupied by the Russian troops. It paid levies to Russian, Polish, and Swedish troops from 1700 to 1708, and was finally burned in 1708 at the order of Peter the Great. In 1772 it became a part of Russia, and in 1802 it was made the capital of the government of Vitebsk.

Jewish traders undoubtedly came to Vitebsk in the fifteenth century and possibly much earlier, although it is uncertain whether a community existed there before the sixteenth century. Documentary evidence shows that the inns and taverns of the city were leased in 1522 to the Jew Michael Yesofovich of Brest. In 1551 the Jews of Vitebsk are mentioned among those exempted from the payment of the *Serebszczyzna*. This was a land-tax imposed upon the inhabitants of Lithuania and Russia in the Middle Ages, and deriving its name from the fact that it had to be paid all in silver. Originally Russia had to pay the "*serebszczyzna*" to the Tatars, and later to Poland and Lithuania. In the course of time it became a state tax throughout Lithuania and all the provinces taken from the Russians.

In the grant of the Magdeburg Law to Vitebsk by King Sigismund III. in 1597 it was expressly stated that, in accordance with the ancient law, Jews could not become permanent residents of the town. As in many other places, the burghers of Vitebsk, in order to get rid of their formidable commercial competitors, evidently sought the aid of laws that had become obsolete. It is not known how successful this measure proved in excluding the Jews from Vitebsk, but from documents dated a few years later it appears that Jewish merchants continued to live in the city. The custom records archives show that Jewish merchants from other localities resided in Vitebsk for more or less prolonged periods.

In 1897 Vitebsk had a Jewish population of 39,520 in a total of 65,871. The community possessed several synagogues, many houses of prayer, several schools for boys and girls, a rabbinical school, a Talmud Torah, and a Jewish hospital. Extensive trade was carried on by the Jewish







# DERBENT

Derbent is an ancient seaport in the Russian province of Daghestan on the western shore of the Caspian Sea. Derbent was founded by the Persian king Khobad at the beginning of the sixth century, to protect the Persian possessions against the attacks of the Chazars. The Jewish population of Derbent and its neighborhood are probably the descendants of the military colony established there around 530-578. With the extension of the Chazar kingdom the Jewish community in Derbent increased rapidly, so that in the eighth century it probably had a larger population than it has to-day.

The Jewish community was of some importance during the period of the Chazar kingdom. There was a thriving slave-market in Derbent, where merchants of all nationalities met. When the Russians devastated the Chazar city of Semender, the surviving inhabitants of that city, with those of Atel, the capital of the Chazars, among them being many Jews, fled to Derbent. Wilhelmus de Rubruquis in describing the walls of Derbent (1254) relates that the whole country was largely inhabited by Jews ("Récit de Son Voyage," p. 280, Paris, 1877).

Some of the Jewish customs of Derbent are noteworthy. A woman during her confinement kneels down, and the midwife receives the child and deposits it in a wooden vessel. She then pours salt over the child, cleans it, and puts it without bandages in a cradle. On the eighth day the people gather in the synagogue, and the "shammash" (sexton) takes the child to the synagogue for circumcision. The honor of holding the children is sold for the whole year on the Festival of the Rejoicing of the Law (*Simchat Torah*) to the highest bidder. The money goes to the rabbi.

Except the midwife and the nearest female relative of the mother, nobody is allowed in the birth-chamber for seven weeks after the birth. The father is not permitted to bathe or to write for seven weeks from the day of the birth. During this period no one is allowed to go on the roof of the house, and it sometimes happens that serious assaults result from people not obeying these laws. If the child is a female, the old women gather in the house of the mother and choose its name, not even informing the rabbi. During these seven weeks it is permissible neither to take fire from the house nor to borrow any utensils.

When a young man is about to select a wife, he is expected first to negotiate a settlement with the parents of the girl, and in such a case the oldest brother of the girl is the spokesman. If this brother sanctions the marriage, then the mother of the young man begins to bargain about the price to be paid for the bride, which must not be less than sixty rubles. Feasts are arranged for the day after the conclusion of the bargain, first in



the house of the girl, and then in the house of the young man. On the second day the fathers of both parties conclude the bargain in the house of the rabbi, with whom the contract of engagement (*tenaim*) is deposited. Sometimes very young girls are promised in marriage, and as the marriage can not by law take place before the girl has reached the age of thirteen, the young man is obliged to clothe her and send her presents. In case the contract is broken by the girl, she must return all the presents. The betrothed man is not allowed to enter the house of his prospective bride until the day of the wedding. The marriage ceremony must take place on Wednesday or on Thursday. The wedding-feast lasts for many days.

Derbent was annexed by Russia in 1806. Derbent Jewry endured frightful sufferings during the wars in the 18th century. After the Russian conquest many of the Jewish occupants of rural Dagestan fled to Derbent, which became the spiritual center of the mountain Jews. The Jewish population in 1888 was 1,671. The Jews had 220 houses, 160 gardens, 19 shops, about 2,754 acres of land, 4 synagogues, 6 rabbis, and 8 schools with 95 pupils. The Jewish quarter is south of the city and outside the wall and numbered around 3,500 in 1903.

After the 1917 Revolution many Dagestan Jews deprived of their lands migrated to Derbent where they generally took up occupations in crafts or industry. A visitor to Derbent in the 1960s reported that some of the Jews were occupied in agriculture, principally vine growing. They were organized in four kolkhozes whose lands bordered on the town. The kolkhoz members lived in town and in general Jews tended to live in the same area.

In 2002 the Russian mint issued a set of commemorative bi-metal coins of 10 ruble denomination commemorating the four ancient cities of Derbent, Kostroma, Pskov and Staraya. The Derbent commemorative is illustrated.





# ABDULLAH IBN HUSSEIN

Abdullah was born in Mecca in 1882 into a Hashemite family that traced its descent from the prophet Muhammad and had been rulers of Mecca from the 11th century C.E. He grew up in Constantinople, where he received the traditional education of a Muslim gentleman and became, in effect, his father's political secretary. After Hussein had been installed as emir of Mecca in 1908, Abdullah was instrumental in the secret negotiations with the British that resulted in the "Arab Revolt" of 1916 and in the Allies' recognition of Hussein as king of the Hejaz.

Toward the end of 1920 Abdullah moved north with a Bedouin army with the avowed intent of restoring his brother Faisal, who had just been evicted by the French, to the throne of Syria. At a meeting in Jerusalem in March 1921, Winston Churchill, then British colonial secretary, offered Abdullah the administration of Transjordan. Out of this tentative arrangement grew the emirate of Transjordan, with Abdullah as hereditary ruler, under the general terms of the British mandate over Palestine, which comprised Transjordan, but with the clauses pertaining to the Jewish National Home expressly deleted.

The police of the emirate, soon styled into the "Arab Legion," developed into a field force during World War II under John B. Glubb. In 1946 a treaty with Britain awarded Abdullah formal independence, and he assumed the royal title forthwith. In 1948 the Arab Legion, with British connivance, occupied the greater part of Samaria and Judea which had been designated by the UN resolution of Nov. 29, 1947, as part of an independent Arab State. This was secured by Abdullah in the 1949 armistice with Israel, and he incorporated these territories in his kingdom, henceforth called Jordan.

On July 20, 1951, Abdullah was assassinated as he left the al-Aqsa Mosque in Jerusalem after prayer. His murder, generally ascribed as a revenge for his readiness to negotiate with Israel, was also the culmination of his long-standing feud with the Husseini family and the former Mufti of Jerusalem.

Abdullah's published attitudes on the Palestine problem did not deviate from those of Arab nationalists in general but his moderate style when addressing Westerners made them, if anything, more effective. In the Israel War of Independence, the Arab Legion proved the most dangerous enemy Israel faced in the field. However, for much of the thirty-year period of his political activity, Abdullah maintained secret contacts with Jewish



leaders, assuring them of his readiness to cooperate on his own terms. The highlights of these contacts were an agreement in 1933 with the Jewish Agency to lease about 70,000 dunam of crown land in the Jordan Valley and intermittent talks between Abdullah and certain Jewish leaders, prominent among whom were Golda Meir and Eliyahu Sasson, during the War of Independence.

All these contacts were without tangible result, with the exception of the modifications in the 1949 armistice line with Jordan. In retrospect they appear as Abdullah's maneuvers to establish his position in the struggle for a multinational Hashemite Greater Syria.

Abdullah was a confirmed Arab nationalist, but, self-possessed and of an ancient ruling family. He lacked that admixture of frustration and hatred that became a characteristic of the next generation's nationalism. Moreover, even before World War I, Arab nationalism had been welded to his vision of Hashemite aggrandisement, and this twin concept never lost its hold on him. Abdullah is best understood as an opportunistic politician, short-range realist, and dynastic dreamer, also in his dealings with the Jews of Erez Israel, which eventually cost him his life.

King Abdulla's portrait is on the one dinar note of Jordan issued in 1949.





## PALESTINE or JUDEA

Yasser Arafat and others claim that the Jews are conquerors of the Holy land of Palestine. This quote is virtually the same as spoken by the Greek Catholic Archbishop of Jerusalem. It is safe to assume that many people share these beliefs. Some have simply inherited and modified them from traditional Christian teachings. Other, feeling exposed and vulnerable themselves living among potentially hostile dominant Muslim populations seek common ground with their own off again/on again persecutors by turning the focus on a common demon, the Jews.

There was no country or nation known as "Palestine" during the time of Jesus. "Now Jesus having been born in Bethlehem of Judea in the days of King Herod.." is how the account of Jesus' birth begins in the second chapter of the Gospel of Matthew. The location is Bethelhem of Judea, not Palestine. The land was known as Judaea and its inhabitants were Judaeans... Jews.

Tacitus and Dio Cassius were famous Roman historians who wrote extensively about Judaea's attempt to remain free from the Soviet Union of its day, the conquering Roman Empire. They lived and wrote not long after the two major revolts of the Jews in 66-73 C.E. and 133-135 C.E. They make no mention of this land being called "Palestine" or its people "Palestinians." And they knew the differences between Jews and Arabs as well.

From Volume II, Book V, The Works of Tacitus: "Titus was appointed by his father to complete the subjugation of Judaea...he commanded three legions in Judaea itself. To these he added the twelfth from Syria and the third and twenty-second from Alexandria...amongst his allies were a band of Arabs, formidable in themselves and harboring towards the Jews the bitter animosity usually subsisting between neighboring nations."

After the 1st Revolt, Rome issued thousands of Judaea Capta coins which can be seen today in private numismatic collections and museums all over the world. Judaea Capta.. not Palaestina Capta. Additionally, to celebrate this victory, the Arch of Titus was erected and stands tall in Rome to this very day.

When, some sixty years later, Emperor Hadrian decided to further desecrate the site of the destroyed Temple of the Jews by erecting a pagan structure there, it was the grandchildren's turn to take on their mighty conquerors. The result of the struggle of this tiny nation for its freedom and independence was, perhaps, as predictable as that which would have occurred had Latvia taken on the Soviet Union during its heyday of power.

Quote from Dio Cassius: "580,000 men were slain, nearly the whole of Judaea made desolate. Many Romans, moreover perished in this war called the Bar Kochba Revolt. Therefore Hadrian in writing to the senate



did not employ the opening phrase commonly affected by the emperors, "I and the legions are in health." The Emperor was so enraged at the Jews' struggle for freedom in their own land that, in the words of the esteemed modern historian, Bernard Lewis, "Hadrian made a determined attempt to stamp out the embers not only of the revolt but also of Jewish nationhood and statehood...obliterating its Jewish identity. "

Wishing to end, once and for all, Jewish hopes, Hadrian renamed the land itself from Judaea to "Syria Palaestina"- -Palestine--after the Jews' historic enemies, the Philistines, a non-Semitic sea people from the eastern Mediterranean or Aegean area... All of this did not occur until after 135 C.E., with the defeat of Judaea's charismatic leader Shimon Bar Kochba.

With the breathtaking discovery of the Dead Sea Scrolls practically at the moment of Israel's rebirth almost six decades ago by an Arab shepherd boy, Bar Kochba's letters to his troops, his minted coins "For the freedom of Israel," and other archaeological treasures were also soon unearthed.

"Palestine" became largely "Arab" the same way that most of the twenty-two states that call themselves Arab today did...by the conquest, occupation, and forced Arabization of other native, non-Arab peoples and their lands...Berbers, Copts, Black Africans, Jews, Kurds, etc. Muhammad's and his successors' imperial caliphal armies burst out of the Arabian Peninsula in the 7th century C.E. and spread in all directions.

From the 10th century onwards, the Arabs lost control of the land themselves. And when the Arabs' own caliphal empires ruled, it was from Damascus or Baghdad. There wasn't any independent entity of Arab Palestine then either

The Ottoman Turks were the latest in a long series of imperial conquerors to rule the land since the Jew fought for their freedom against Rome. They did so for some four centuries up until World War I. During the Mandatory period soon afterwards, the League of Nations Permanent Mandates commission recorded scores of thousands of Arabs pouring into a largely depopulated Palestine from surrounding countries to take advantage of the economic development, going on because of the Jews. Many more entered under cover of darkness and were never listed.





## Jewish History in Sardinia

Sardinia is an island in the Mediterranean, about 140 miles from the west coast of Italy. The settlement of Jews in various parts of the island goes as far back as the year 19 of the common era. During the reign of the emperor Tiberius 4,000 Jewish youths were banished from Rome to Sardinia as a penalty for the misdeeds of four Jewish swindlers. Pretending to be collectors for the treasury of the Temple at Jerusalem, the culprits had received enormous sums in money and jewels from Fulvia, wife of the Roman senator Saturninus, who was a sympathizer of Judaism.

During the early centuries the fate of the Jews in Sardinia resembled that of their brethren in other Roman provinces. As long as pagans ruled the empire the Jews possessed full rights of citizenship, but as Christianity became the dominant power these rights were curtailed. Jewish inscriptions of the classical period have been found in Sardinia, in particular at San Antioco.

During the first century of the Spanish domination the Jews of Sardinia enjoyed prosperity. The Aragonian king granted them many privileges, and their numbers were greatly augmented by the arrival of new settlers from Barcelona, Majorca, and other places. Especially favored were the Jews of Alghero, for whom King Alfonso and his successors showed marked friendliness by exempting them from the payment of customs duties and by urging the governors to protect their business interests. On their part the Jews of Alghero often showed their loyalty to the Aragonian kings. In 1370 they contracted many debts in order to supply King Pedro with money and provisions for his armies, and in token of his gratitude the latter forbade their creditors to claim repayment within two years. He permitted the physician Solomon Averonques to buy any place he might choose for a cemetery. In 1438 the community of Alghero was permitted by the municipality to enlarge the synagogue. The enlargement was completed in 1454, and on this occasion the administrators of the community, Samuel Carcassona and Jacob Cohen, petitioned the government to allow them to put the coat of arms of the king on the edifice. In 1455 a petition was addressed to the municipality by the Jewish administrators Terocio, Buria, and Giacoble Nathan to enlarge the Jewish cemetery.

In the early years of the fifteenth century the community of Alghero subscribed the sum of 1,600 ducats for the exploitation of the royal mines of Iglesias. A Jew named Vidal de Santa Pau gave 600 Alfonsine livres in 1423 for the restoration of the walls of Alghero and in 1459 Zare di Carcassona presented 622 livres for the same purpose.



Each community was headed by elected officers who had authority to decide in civil cases between Jews, and on minor claims between Jews and Christians. From 1430 conditions deteriorated. Except in Alghero, the Jews were obliged to wear a special badge. They were forbidden to wear jewelry and allowed to wear only black shoes. Jews were prohibited from trading on Christian holidays and from employing Christians. No additional Jews were allowed to settle on the island. In 1485 the Jews were declared the property of the king and placed under the jurisdiction of a special royal officer. They were also forbidden to export any property or wares from the island.

With the expulsion of the Jews from Spain and the Aragonese dominions in July 1492 the Jews were compelled to leave Sardinia. Many of the Sardinian exiles settled temporarily in the kingdom of Naples, others went to North Africa and to Turkey, especially Constantinople, where the surname Sardaigna is still common. Some, however, remained in Sardinia as converts to Christianity. A tribunal of the Inquisition was established in 1492, and remained sporadically active for some years.

From the close of the Middle Ages, no Jewish community of importance has existed in the island, and it was only in the 19th century that a few individual Jews settled here and there, generally on a temporary basis. By the Italian law regulating Jewish communal organization in 1931, Sardinia was included in the jurisdiction of the Rome community. Some historians consider that during the tranquil period in the Middle Ages before Aragonese rule considerable groups of Jews merged into the Christian population, instanced by the relatively small number of Jews found there in the 15th century. The absorption of the Jews into the general population is said to have left its mark on Sardinian life and institutions. Jewish elements may be found, according to some writers, in local folk customs, and in names of persons and places. However, such elements may be the result of the influence of other cultures which had a common source with Judaism or of chance resemblances.

A 1849 20 Lira Gold coin from Sardinia is the numismatic illustration for this article.





# WINNIPEG

Winnipeg is the capital of the province of Manitoba, Canada, located at the junction of the Assiniboin and Red rivers. Jews had relations with Winnipeg when it was merely a small Hudson Bay post. Edmond Coblentz, Aachel Benvoir, and Adolphe Coblentz, originally from Alsace-Lorraine, emigrated from the United States in the 1860s and moved northward to the new frontier of the Canadian West. The first permanent Jewish settlers settled there about 1878. They became merchants and hotel keepers and were at home linguistically in the various French, German, and English speaking settlements. The early settlers were followed by East European Jews who came as peddlers. The Russian anti-Jewish outbreaks of 1881 and 1882 was the catalyst for about three hundred Jews to settle there in the latter year, most of whom worked upon the Canadian Pacific Railway, then in the course of construction. Subsequent persecutions of the Jews in eastern Europe sent periodic waves of Jewish immigration to the Manitoban capital. In 1898 and 1899 there was an influx from Rumania, and from 1903 to 1905 there was a further considerable accession of settlers from Russia. In 1905 the community numbered between 2,500 and 3,000 in a total population of about 80,000.

In professional, mercantile, and industrial pursuits the Jews of Winnipeg have done their full share toward the development of the city, and they are extensive holders of its real estate. In 1904 one of their number, Moses Finkelstein, was elected alderman for the most important and populous ward of the city, receiving a large majority. In 1892 and 1893, a number of Winnipeg Jews established an Jewish agricultural settlement in Oxbow without calling for outside aid. These colonists were afterward joined by others from eastern Canada and South Africa.

The earliest congregation was the B'nai Israel, established in 1883, and then came Congregation Beth-El, founded in 1885. In 1889 these two congregations amalgamated under the name "Shaary Zedek," and built a synagogue on King street. The Jews of Winnipeg have established a number of communal societies, including the Dr. Gaster Benevolent Society, the Winnipeg Hebrew Benevolent Society, the Shaary Zedek Ladies' Aid Society, the Rosh Pina Ladies' Aid Society, the Winnipeg Hebrew Literary Society, and the Shaary Zedek Talmud Torah. The last-mentioned erected a spacious building for educational purposes.

Winnipeg was the locale of the Western regional offices of the Canadian Jewish Congress, the Federated Zionist Organization of Canada, and other national Jewish organizations. The Jewish Welfare Fund carried on united fund raising and communal planning, and there was a Vaad



Hakashrut, a Vaad Harabbannim, and a branch of the Jewish Immigrant Aid Service of Canada. The city has a long tradition of Jewish day-school education, having the first Yiddish day school in North America, the I.L. Peretz Folk School. Conceived during World War I by a coalition of Socialist-Territorialists, Labor Zionists, and Bundists, its day school was established shortly afterward in 1920. The Peretz School in Winnipeg, unlike its counterparts in other centers, remained unfragmented by political splits and schisms which tend to create competing schools, and was a continuing symbol of Yiddish culture without secularist "sectarianism." The Winnipeg Talmud Torah stemmed from a small *heder* founded in 1905. By 1913 it possessed its own building with a library and assembly rooms, a rarity in that period. From 1944 it conducted a day school. There is a Jewish secondary day school, the Joseph Wolinsky Collegiate Institute, and Maimonides College was devoted to higher Jewish studies. Several Conservative synagogues also conducted day schools, and the community maintained a YMHA community center, a Jewish Public Library, and a Home for the Aged.



The Ten Dollar banknote was issued by The Northern Crown Bank in Winnipeg on July 2nd 1914 and illustrated this article. The vignette is of a farmer reaping wheat with a horse drawn reaper, similar to the ones used by the Jewish farmers at Oxbow.



# BRITH ABRAHAM

Brith Abraham was a fraternal order founded on June 12, 1859, in New York City by German and Hungarian Jews. It later attracted also Russian, Polish, and Rumanian Jews. The five original objectives set by Brith Abraham were:

- (1) aiding members in need
- (2) giving medical aid,
- (3) burying deceased members "in accordance with Jewish Law and ritual,"
- (4) providing for families of deceased members, and
- (5) assisting members to become citizens.

In 1887, 27 delegates to the convention in New York left the order, and at a synagogue on Norfolk Street, under the chairmanship of Jacob Schoen, founded the Independent Order of Brith Abraham. These delegates were dissatisfied with the incompetence of the administration of the original order, and being unable to bring about a change from within, they decided to organize a new order with the same objectives and programs as the old one.

In time Brith Abraham became the largest Jewish fraternal order in the world. Yet, though it outnumbered B'nai B'rith, it never equalled the latter in importance. Early in the 20th century, the Independent Order of Brith Abraham reported 302 lodges with a membership of 56,949; by 1909 the number grew to 210,000, but by 1940 the membership declined to 58,000 and since then it has continued to decline. The old Order Brith Abraham had 73,109 members in 1913, but was dissolved in 1927. In 1968 the Independent Order Brith Abraham (which now calls itself Brith Abraham) listed as its activities and objectives: "Fosters brotherhood, Jewish ideals and traditions, and concern for welfare of Jews; provides fraternal benefits to members; supports camps for under-privileged children and senior citizens." It also espoused interest in Zionist and general philanthropic activities. It issued a publication called *The Beacon*.





# CLUB BULLETIN

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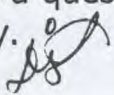
Volume XXV No. 1 January-February 2004

**Reflections from your editor:** With this issue, so begins my 25<sup>th</sup> year as editor of the Club Bulletin and what a way to begin such a milestone by having to say that this is the very first time ever in all these years when there were absolutely no club newsletters received from any of the few remaining active INS clubs. So many changes have occurred not only in the broad field of numismatics of the Holyland but in the INS clubs themselves, all under the umbrella of AINA and the Israel Government Coins & Medals Corporation. There have been significant changes within both the IGCMC and AINA through the years. And what can be said for all the dealers who have always stood behind both AINA and the IGCMC. Without the dealers it would be extremely difficult for all of us to find what we are looking for, whether it be a numismatic item, a book, or an album to house our coins, medals or paper money. As we begin the new year, let's all be mindful of the fact that our remaining INS clubs really need support from all their members to survive. Remember, attending your club meeting is not only educational but is also a lot of fun just getting together with your fellow collectors. And on that note, have a Happy 2004.



**DO YOU REMEMBER:** as an exhibitor taking hours and hours putting together an exhibit you felt would surely be the best ever with your coin, medal, or something else numismatic, with all the appropriate written information needed on the perfect appearing cards and the right background to bring it all together once everything is placed just so? and the excitement in the waiting and anticipation to see if it is your name called as the winner in your category?

**MOMENTS IN THOUGHT:** Strange but true — butterflies taste with their feet; ... a duck's quack doesn't echo and no one seems to know why; ... elephants are the only animals that can't jump; ... only one person in two billion will live to be 116 or older; ... women blink nearly twice as much as men;... no word in the English language rhymes with "month"; ... our eyes are always the same size from birth but our nose and ears never stop growing – now that's scary; Americans on average eat 18 acres of pizza every day; ... all polar bears are left handed. (Just being a little different from the usual serious phrases usually in this section — didn't know any of this did you.)

**COMMENTS FROM DJS:** Well this issue has certainly been a challenge to write. Hope you have enjoyed reading it. 2004 is now here and it is certainly hard to believe. Hope you had a wonderful holiday season and a safe one. Have a question or comment? Just let me know. Be well, be happy. 

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**The mintage of the gold coins will be miniscule!**

## Coin Specifications

| Cat. No. | Metal & Finish            | Face   | Mint Mark     | Diameter | Weight | Mintage |
|----------|---------------------------|--------|---------------|----------|--------|---------|
| 31563300 | Gold/917 22k, Proof       | NIS 10 | "מ" (Mem)     | 30mm     | 16.96g | 555     |
| 21563380 | Silver/925 Proof          | NIS 2  | "מ" (Mem)     | 38.7mm   | 28.8g  | 2,500   |
| 21563300 | Silver/925 Proof-like     | NIS 1  | Star of David | 30mm     | 14.4g  | 2,500   |
| 71563331 | Set of the 3 above coins  |        |               |          |        |         |
| 71563222 | Set of the 2 silver coins |        |               |          |        |         |

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